

# The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION  
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## THEOSOPHY MEANS . . . TRUTH

H.P. Blavatsky wrote: “. . . my own principle has ever been to make the Light of Truth, the beacon of my life.” — (BCW I, 127). And for the “Cause of Truth . . . I am ready to lay down my life without a moment’s hesitation.” — (*Op. cit.*, 199).

What after all, we ask ourselves is the greatest gift life can give? Is it not Truth, which includes all the other virtues? And when that truth explains and illumines those great issues of Life and Death and Evolution and Compassion and Love, embracing them all, then, even for the beginner who catches its first rays, life is completely changed, renovated, lifted to higher dimensions.

In clear and simple language HPB states: “Theosophy, if meaning anything, means truth.” — (BCW IX, 9). This year in commemorating the life and work of that great expositor of Truth, we come to realize more and more just what Theosophy really is, more than the needed words used to express its thought, something of its very core, the Truth of Being itself. This greater appreciation of HPB has been shown in printed word of theosophical books and articles, in dedicated gatherings of fellow students in different parts of the world. There seems abroad new incentive of united effort to dare and to work and to achieve. Our *Eclectic* pages can only touch the stirring pulse-beat that has encircled the world — this Earth of ours that needs so sorely the Light of Truth, that most valued gift of all.

—W.E.S.

## MOMENT OF TRUTH A TRIBUTE TO H.P. BLAVATSKY Jeanine Miller

This article is based on a talk given on White Lotus Day at the Krotona Institute, School of Theosophy, Ojai, California, during May 1987. With some extractions we republish it here from the selections given in *Theosophy in New Zealand*, March 1991; but it first appeared in fullness in *Theosophy in Australia*, March 1988.

### *The Light of Truth*

Each year, on White Lotus Day, we come together to turn our thoughts and hearts to that great and brave soul who strove to show the sceptical world the light of truth by not only giving back to the West the essence of the Eternal Wisdom, but also by herself living a life of pure selflessness and utter dedication to her task. We pay homage to one who lifted a little more of the veil that shrouds the Eternal Truth, and restored to mankind some parts of those grand spiritual

revelations to which she gave the ancient name of THEOSOPHY.

What does H.P.B. stand for? A message of hope and grandeur, and a sublime example of selflessness is my reply. According to A.P. Sinnett. . .

She was concerned with bearing a message to the world of grave importance and infinite solemnity. It was not half uttered, not a hundredth part understood, before it was snapped up by every lively journalist in search of a new joke.<sup>1</sup>

The purpose of her message was of vast inclusiveness and infinite depth, at a time when separativeness and shallowness of approach were prevalent everywhere; when scientists, scholars and clergy exhibited an incredible self-conceit and self-complacency.

Her message embraced the universe as well as man; timelessness as well as time; the infinitude of space as well as the spacelessness of spirit. It gave a splendid panoramic view of life on this planet, and firmly set it in the framework of the solar system; it revealed the universe’s spiritual history as well as history proper; a history never before given in such entirety to the world at large; it pointed out man’s unique role and purpose in that vast drama; it maintained man’s divine origin and perfectibility when every effort was being made to trace man’s decent from the ape and to degrade the purpose of human life. That purpose was shown as spiritual, and within the grasp of every human being at a time when incipient and pernicious doctrine of a mechanical universe and the absurdity of human existence was taking shape to bear its disastrous consequences in our twentieth century.

### *Brothers of Humanity*

Furthermore, her message claimed that every human being who had reached a certain level of inner development and had enough courage and selflessness to tread the spiritual path could still find the door open to the gaining of a deeper insight into the mysteries of life and death, to the attainment of our spiritual purpose, and that we could receive help from those who had gone far ahead of us. Indeed, it revealed the existence of these more highly evolved brothers of humanity.

### *A Champion of Equality*

Who was that being who, with extraordinary singleness of purpose, utmost dedication, and daring flaunting of crippling conventions, for some eighteen years gave the nineteenth century Western World the greatest message it has received for many an age—namely that of the one divine life which pervades all things, that one truth which the Upanishads had proclaimed thousands of years before and which India, caste ridden, seemed to have forgotten? Who was that woman who showed the West that Christianity was not the only custodian of Truth as it claimed, and who opened the eyes of

the sceptical West to the treasures locked up in the Oriental lore, in the sacred books of the East so misunderstood, mistranslated and all too often derided by the scholars of the day? Who was that being who first attempted to draw East and West together in the bonds of spiritual brotherhood, and equality in essential humanity, intelligence and divinity, and who, following her Master's lead, tried to open the eyes of the world to the necessity of brotherhood for mutual understanding, for mutual help, and for universal redemption? H.P. Blavatsky was a mighty individuality and personality. The dominant note in her being was that of power and light. We might remind ourselves of Charles Johnston's tribute to that effect . . .

The first and earliest impression I received from H.P.B. was the feeling of the power and largeness of her individuality; as though I were in the presence of one of the primal forces of Nature . . . This sense of the power of individuality was not what one has felt in the presence of some great personality, who dominates and dwarfs surrounding persons into insignificance, and tyrannously overrides their independence. It was rather the sense of a profound deep-seated reality, an exhaustless power of resistance, a spirit built on the very depths of Nature and reaching down to the primeval eternities of Truth.

Gradually apparent under this dominant impression of power arose a subtle sense of great gentleness and kindness, an unflinching readiness to forget herself entirely and to throw herself heartily into the life of others. Another side of H.P.B.'s character unfolded itself more slowly—the great light and piercing insight of her soul. One was lulled, as it were, by the sympathetic personality, and tranquilized by the feeling of balanced power, so that at first this quality of inner light might remain unnoted, till some sudden turn of thought or change of feeling opened the eyes and one recognized the presence of a denizen of eternity.<sup>2</sup>

### *Endearingly Human*

Thanks to her enormous driving force H.P.B. managed to bring her remarkable and strong personality under the control of the Higher Self in all matters pertaining to her mission, and finally patiently endured all persecution and intolerance, which were both vilifying and crucifying. Many of her letters reveal her agony of soul, her struggles, and also so many of her human, endearing touches. On 19th August, 1885 she wrote a letter to A.P. Sinnett . . . "Since Master forced me to live, let me live and die now in relative peace". As we know, no Master ever forces anyone to live! All great souls are servants of mankind. H.P.B. is for us a brilliant example. She sacrificed fortune, reputation, health, and life itself for the sake of her ideal, for the sake of the great movement she started, for the sake of her Master whom she revered so deeply. This Master could not help but write in one of his letters . . . "Unselfishness and an eager readiness for self-sacrifice for the good of others, what a multitude of sins does not this cover?"<sup>3</sup>

W. Kingsland tells us . . . "She taught us Theosophy — not as a mere form of doctrine, not as a religion or philosophy, or a creed, or a working hypothesis, but as a "living power in our lives."<sup>4</sup>

She told William Q. Judge . . . "We are not working merely that people may call themselves Theosophists, but that the doctrine we cherish may affect and leaven the whole mind of this century".<sup>5</sup>

## REFERENCES

1. H.P.B.—*In Memory of Helena Petrovna Blavatsky by Some of Her Pupils*, London 1931, p.33.
2. *ibid.* p.60-61.
3. *The Mahatma Letters to A.P. Sinnett*, p.370.
4. H.P.B.—*In Memory of Helena Petrovna Blavatsky by Some of Her Pupils*, P.159.
5. *ibid.* p.68.

## THE PERENNIAL WISDOM: FUNDAMENTAL TEACHINGS OF H.P. BLAVATSKY

(The following is the Introduction to a Study Guide to the videotape of the above, prepared by April and Jerry Heija-Ekins and Brett Forray, Los Angeles Center for Theosophic Studies. "Dedicated to H.P.B. in the hope that her original works will prevail over alterations and imitations.")

The purpose of this workbook is to provide interested students with a guideline for gaining a basic understanding of Source Theosophy as discussed in the video presentation. The study guide format is designed for flexibility so that it may be of use to both individuals and groups.

The videotape presentation is divided into three sections: (1) four assumptions<sup>1</sup> upon which we base modern Theosophy and a short history of the early Theosophical Society; (2) core concepts presented in H.P. Blavatsky's writings; and (3) the ethics of Theosophy for practical application of theosophical principles. This workbook has three additional sections, making a total of six: (4) a learning approach to Theosophy; (5) additional Theosophical teachings; and (6) a bibliography of Source Literature. Each section, although self-contained, builds on the previous one in its introductory coverage of Theosophical concepts discussed. We suggest you view each section individually; then stop the tape and spend some time reviewing what you have learned from the Study Guide before moving on to the next section.

The material presented in the video and this workbook is based upon the primary assumption that there exists an Ancient Wisdom, and Theosophical Society's founders reintroduced it to the world with the help of their teachers. Therefore, writings of the founders and their teachers constitute the "Source Writings" of the modern day Theosophical Movement. Consequently, in order to gather an understanding of the original teachings of Theosophy, you need to explore these Source Writings.<sup>2</sup> Hence, we suggest you begin your study with two primers from the Source Literature: *The Key To Theosophy* by H.P. Blavatsky (referred to hereafter as the *Key*) and *The Ocean of Theosophy* by William Q. Judge (referred to hereafter as the *Ocean*). This workbook is designed to be a study aid in your investigation of these two introductions to Theosophy. This workbook is divided topically, according to material presented in the video and it consists of four parts: (1) a brief commentary on each portion of the video; (2) readings from the *Key* and the *Ocean* covering the particular topic discussed, and a series of questions for consideration with prompts to indicate where you can look in

the text to clarify the material; (3) additional open-ended questions to serve as a springboard for further discussion; and (4) a listing of some other related literature you may wish to explore.

<sup>1</sup> The word "assumptions" is not meant here to imply ideas "pulled out of the blue." As Plato well demonstrated in his Socratic dialogues, assumptions underlie our common experience of reality, and they are the foundation of every system of thought. We cannot avoid them, but as we grow in knowledge and understanding, we must question our assumptions by examining them against our new knowledge, if we are to continue our journey towards TRUTH. The "assumptions" given here serve as the foundation for the Source Theosophical teachings presented in this manual. These ideas should be examined against the assumptions that underlie your own reality, through an impartial study of the teachings in a historical context. The four assumptions are as follows: (1) existence of a perennial Ancient Wisdom; (2) existence of spiritually advanced human beings who act as guardians of this Wisdom for humanity; (3) writings of H.P. Blavatsky and formation of the early Theosophical Society as a modern day expression of the Theosophical Movement; and (4) emergence of several traditions of theosophic thought that have developed since the original inception of the Theosophical Society.

<sup>2</sup> A caveat is in order regarding both Source and later theosophical literature. After the authors' deaths, some editions of theosophical works were altered by the publishers. Further, the reader is not always notified of the alterations. We believe the works of an author should be judged on the basis of its own merits, as the author had left them. To avoid this pitfall, we suggest you obtain verbatim or unabridged editions of theosophical books. Both the Theosophical University Press and the Theosophy Company publish reliable editions of *The Ocean of Theosophy* and *The Key to Theosophy*, with pagination consistent with the original, and it has a valuable glossary with definitions penned by H.P.B. for the second edition.

If you are studying individually, we suggest for maximum learning that you compose written responses and then check sections in the text for clarification of the material. For groups, there are a number of methods that could be employed. For instance, members of the group could read the material in the *Ocean* and the *Key* aloud and then discuss the questions, referring back to the references provided. Or a discussion leader could read the material ahead of time (encouraging other students to do so as well), present a summary, highlight key passages, and facilitate a discussion of the questions. We used this latter method successfully for many years by changing the discussion leader each meeting, or at the end of each chapter.

We purposely left the questions open for discussion because providing a "pat-answer" would tend to stifle a creative learning process. The important point is that the material is meaningful only if you make a commitment to its study and take personal responsibility to grasp the concepts presented, without depending upon others for their interpretation. Then apply your critical thinking to these concepts, and assess how they square with your own experiences.

There are some important implications to this learning method. First, the process of learning these teachings involves a holistic use of the mind. A teaching is first grasped on a conceptual level. As these ideas become a part of

ourselves, the intuition is awakened and the teachings take on a new dynamic.

Second, by being open, yet critical (which does not mean negative or disagreeable, but asking questions for sense and consistency), will further strengthen your critical thinking skills—a desirable trait for the study of Theosophy. Hence, although understanding the content of the teachings is fundamental for later application, the learning process itself is also where important growth takes place. We hope this study guide will facilitate both requirements.

—(The video tape and Guideline booklet can be obtained from Los Angeles Center for Theosophical Studies, P.O. Box 3727, Los Angeles, California 90078.)

## LETTER FROM UNITED LODGE OF THEOSOPHISTS

A Voluntary Association of Students of Theosophy The following Letter, dated June 25, 1991, is from ULT headquarters, 245 West 33rd Street, Los Angeles, California 90007.

Dear Associates and Fellow-students:

May 8, 1991, marks one-hundred years since the death of H.P. Blavatsky. This past year witnessed an unprecedented turn of events in Russia, the land of her birth. The Soviet Writers Union and the Association "Peace through Culture" invited Mrs. Radha Burnier, the President of the International Theosophical Society, to speak at a meeting held to honor H.P.B. An event of this nature, initiated by the Russians themselves, is highly significant and Mrs. Burnier deserves gratitude for her important role in this unusual affair. An account of the proceedings held in Moscow and Leningrad may be found in the February issue of *Theosophy*, taken from the August, 1990 issue of *The Theosophist*.

The centennial year of H.P.B.'s passing will undoubtedly be given special significance in Theosophic history for a variety of reasons. It coincides with a time when the Movement, at large, shows signs of returning to a position reminiscent of a hundred years ago when both H.P.B. and William Q. Judge were generally recognized as singular keys to the Theosophic cause. It was only after the death of Mme. Blavatsky that jurisdictional disputes and issues involving messages from Masters were raised to diminish the effectiveness of Mr. Judge.

It is taught that in the last quarter of each century Messengers from the Masters of Wisdom appear on the scene. It is not for us to say just when or how this happens. What we can and doubtless should do, however, is to continually prepare ourselves for such an occasion, thus enabling the world to receive the greatest possible benefit from the Elder Brothers.

The first step, perhaps, would be to ask ourselves if we have shown our gratitude for the sacrifices made by those who gave us the philosophy of Theosophy. The second step might be to question if we possess the ability to recognize an Adept. Almost all of the world's great Teachers have been misunderstood, even persecuted. H.P.B. appeared among us and devoted her life to mankind, only to be nailed to the cross, metaphorically speaking. Anyone who has carefully studied

*Isis Unveiled*, *The Secret Doctrine*, and *The Voice of the Silence*, cannot fail to recognize that they were written by no ordinary human being. Those who are familiar with the praise and appreciation H.P.B. gave to Mr. Judge and the conformity of his writings with hers, come to the same conclusion with respect to him.

Unfortunately, as noted last year, important segments of what H.P.B. had to say about Mr. Judge were deleted from her writings late in the last century. She said, for example, that Mr. Judge was the "heart and soul" of the Society in America, and that gratitude should be given "for the noble work he is doing and has done." Documentary evidence that points to the true place of Mr. Judge in the Theosophical Movement has been compiled by associates of the United Lodge of Theosophists and will soon be available in a new book: *The Case for Mr. Judge*.

Last year signaled a great shift in the outlook for significant change and renewed hope in the world, especially in Europe. But, as happens under the law of karmic cycles, opposing forces have gathered, in which, besides economic reasons, dogmatic religions are involved. The fast-moving tides of transition occurring during this period of the twentieth-century brought war to the Middle East, threatening at any moment to further erupt into violence throughout the world. When the emotions underlying events take charge, precipitating causes little understood, the effects that flow from the reaction are difficult to foresee.

It will be observed, though, that the world is witnessing a sudden emergence of pent-up tensions, which when they first appear are invariably divisive. The recent move toward freedom in Eastern Europe has removed a restraining hand which allows unresolved imbalances to unexpectedly surface elsewhere. As lingering causes come into view as unsettling effects, one may perceive a partial parallel with what occurred in theosophical circles a century ago when the Teachers left the scene. The essential unity within the Movement was disrupted, projecting the image, especially in the minds of inquirers, that Theosophy had a number of sources and no coherent teaching. This has now been largely overcome.

In spite of these events, it seems fair to say that several of H.P.B.'s hopes for this cycle, which she expressed in *The Key to Theosophy*, have been fulfilled. A "large and accessible literature is ready to men's minds." Several independent theosophical associations, each autonomous, are doing what they can to get the basic teachings of Theosophy into the race mind. That they are succeeding is evidenced by the fact that approximately twenty-five percent of the population of the United States and Canada now accept the doctrine of reincarnation and the idea of Karma is widely recognized, a vastly improved picture from what it was a century ago.

Although independent theosophical groups may not form a single unit as far as organization is concerned, essential unity is returning, and all are working to the best of their ability for the betterment of humanity.

Fraternally yours,

THE UNITED LODGE OF THEOSOPHISTS

## IDENTIFY YOURS WITH NATURE THROUGH HUMANITY

Extract from a Letter dated 8th January 1883, Adyar, Madras (India), from Damodar to Carl H. Hartmann, in *Damodar and the Pioneers of the Theosophical Society*, p.306. Compiled by Sven Eek, Theosophical Publishing House, Adyar, 1965.

... Here then is the chance for you. Live the life, and prepare yourself for a future birth under more favourable conditions and circumstances. Keep always in mind that a man spins his own web in which he entangles himself, and if these meshes press hard upon him they are all of his own making. The law of Karma—that Immutable Force of Nature—which governs the universe is strict and just, as Justice cannot but be strict and severe, and if we allow ourselves to be swayed by undesirable influences, we have to blame none but ourselves. Utilize this life of yours, then, for securing a happy future. By the means pointed out to you already, prepare yourself to perceive the truths which are not given to all to comprehend, and gain as much mastery as you can over the theoretical side, assisted by psychical development. This you cannot achieve better than by realizing the grandeur and the intellectual eminence of the leading idea of our society, viz., Universal Brotherhood of Humanity. The various theosophical publications must by this time have given you a glimpse of the fact that this idea is the first step on the ladder leading to the attainment of that most difficult of all accomplishments—Nirvana. If you will thoroughly comprehend the germs of philosophy contained in that one idea, you cannot but try your best to promote and propagate it far and wide as possible. Remember that humanity is but a part of nature, and to attain Nirvana one must identify himself with nature and through humanity to thus merge into universal totality; this you will see can be done only by a thorough comprehension and proper study of the sublime idea of Brotherhood. There lies the path then—identify yourself with nature through humanity, by means of the development of an unselfish philanthropic feeling and fitting acts, and thus mend your own future.

With best wishes and kind fraternal regards,

Ever your sincerely and fraternally,

DAMODAR K. MAVALANKAR.

## Prepared for Through Centuries Before 1875

... The Theosophical Society was founded not only with the aid of our Masters, by their Chela and Servant, our beloved H.P.B., but was an event of historical, spiritual importance foreseen and prepared for through centuries previous to 1875—foreseen and prepared for, I repeat, by Intelligences loftier, far loftier, even than those high human beings whom we call the Mahatmas.

To speak now in plainer and more undisguised phrases, I mean to say that the self-conscious spiritual Centers or Foci who brought about the founding of the T.S. because of the work it was intended to do in the world, are the Nirmanakayas—some of them Beings who at rare intervals only take

an active and individual part in founding and inspiring organizations of this kind, and then only because the need is unusually great, and the work to be done in the future of equal magnitude and importance.

—G. de Purucker in a General Letter to his Membership, July 11, 1934

## THE MYSTERY OF G. DE PURUCKER

Richard A. Slusser

The above is the title of an article filling the full 7- page contents of the July 1991 issue of *The High Country Theosophist* (Denver/Boulder, Colorado). It is written by its editor, after his return from a trip to California, one reason for which was to research the archives in the Point Loma Publications Library. The article explains clearly what has not been known generally about G. de Purucker even by many of those who have studied his writings for many years. It is written with clarity and restraint. We quote here only some introductory paragraphs. Those who wish to read the whole presentation should write directly to Richard Slusser, High Country Theosophical Study Center, 140 S. 33rd St., Boulder, Colorado 80303. —W.E.S.

"In studying the works of G. de P., one cannot fail to be impressed with how faithfully he follows the teachings of *The Secret Doctrine*. In his *Fundamentals of the Esoteric Philosophy*, each chapter opens with a reference to and quotation from the *S.D.* without exception. The material has as its basis and point of departure an identity with and fidelity to the *S.D.* Yet the content of the material goes far beyond that of a mere commentary on Blavatsky's work, in explaining abstruse points and giving keys which were withheld in the earlier work. This quality of G. de P.'s teaching will be clearly evident, as well, in the unpublished archival material to follow.

"How was it possible, we asked, for a man, regardless of how well educated in the West, to command this depth of insight to thus extend the teachings of an Ancient Wisdom, for which H.P.B. herself claimed no personal credit?

"Such material simply is not available to the secular, esoteric researcher, however well qualified. Indeed, we as students of theosophy, are to understand that *The Secret Doctrine*, as transmitted through H.P.B. by her Adept Teachers constitutes much of the Wisdom of the ancient world such as was contained in the famed library of Alexandria — a treasure now lost to the modern world.

"According to his biography, G. de P. had indeed attained unusual qualifications as a scholar of the history of religions. His father, an ordained minister, hoping to prepare him for the ministry, taught him Greek and Hebrew. French and German were spoken in his family. Although G. de P. was born in the U.S., the family lived abroad in France and Switzerland in his youth, during which time he attended college in Geneva and was privately tutored in Latin, Anglo-Saxon, Spanish, Italian and Sanskrit. At the age of 14 he translated the entire *New Testament* from the Greek for his father as a birthday present, and several years later translated *Genesis* from the Hebrew.

"While his training thus fitted him to be an excellent and perceptive scholar of the history of religions, still the mystery

remained: *What was the source of his insight into the mystery teachings of Theosophy?*

"In the light of what we subsequently found in unpublished manuscripts in the archives, a statement in *A Biographical Sketch of G. de Purucker*, which appeared in *Theosophia*, Vol. XXX, No.3, Winter 1973-74 (Boris de Zirkoff, Editor), holds this clue:

"In 1881-82, when his father was a young clergyman in Texarkana, Texas, he barely survived typhoid fever; and though declared dead by his physician on one occasion, he slowly recovered." (Emphasis added, R.S.)

[*The High Country Theosophist* editor then follows this introduction with some five pages of excerpts from an unpublished typewritten manuscript prepared by Iverson Harris from shorthand notes taken by him at a meeting of G. de P.'s Executive Committee at Point Loma on August 15, 1932, and certified by the former to be an accurate verbatim transcript.

[And from Dick Slusser's paragraphs we select this:]

"Naturally, this information has been discreetly withheld from publication for sixty odd years, but I am not alone among those who believe that the time is ripe for its disclosure in a responsible way because it is a critically important missing piece of the puzzle — without which we are faced with a paradox and a credibility gap."

## THE BUDDHISM OF H.P. BLAVATSKY

*How to Use the Book and the Notes*

In the introduction to *The New Testament Commentaries of H.P. Blavatsky* I wrote under the same heading (*How to Use the Book and the Notes*): "The riches concealed in the nearly 10,000 pages of the books and journal articles written by H.P. Blavatsky, the articles contained in fourteen volumes of her *Collected Writings*, have so far been valued at their true worth by only very few students. Even many of those who have occupied themselves with the products of H.P.B.'s pen all their lives, fail to value them at their real worth. "One who should be inclined to doubt this statement need only ask one of the above students what are exactly H.P.B.'s ideas about the *New Testament*. Readers of the present book will have come to realize that one who can make no answer to this question (or did not know the answer) has little to reproach himself with."<sup>1</sup>

If anyone should ask the same question with respect to Buddhism, everything that has been said above about H.P.B. and the *New Testament* can in my view be fully repeated. "The title of the present book, *The Buddhism of H.P. Blavatsky*, clearly indicates that it deals with a system of Buddhist teachings which — as a whole — is not to be found in any of the many schools of Buddhism, though the conclusion is warranted that H.P.B.'s Buddhism shows a certain relationship to the Yogacharya School of Buddhism. H.P.B.'s answer to the question: 'Does not the Esoteric Philosophy teach the same doctrines as the Yogacharya School?' 'Not quite'"<sup>2</sup> at any rate gives one food for thought.

Strictly speaking, H.P.B. goes much further than any of the Buddhist schools known to us. Thus, she also treats of the

incarnations of the Buddha after the life in which he was known as Gautama or Siddharta, prince of Kapilavastu. But this is only one of the many examples that could be given.

We tried to arrange the present book more or less according to the same plan as that adopted in *The Secret Doctrine*: First the Divine Immanent Principle, Adibuddha in H.P.B.'s Buddhism, subsequently the various Logoi, Vajradhara, Vajrasattva and Avalokitesvara, etc. Next, the Dhyani-Buddhas (or Dhyani-Chohans as H.P.B. usually calls them), ever receding further to the previous incarnations of Gautama. Finally, an account of Gautama's life, the history of Buddhism, the history of Lamaism, and ultimately the system of Buddhist teachings.

The compiler of the present book has only added the headings above the various chapters and the sections, as well as the footnotes. Invariably, the text is H.P.B.'s.

Attempts have been made to recover as many of H.P.B.'s sources as possible. These sources might be divided into two main categories: (1) original Buddhist texts, and (2) books on Buddhism that have been used by her. The translations of Buddhist texts quoted by H.P.B., are always given in the manner in which they were available in her life-time, and, if extant, sometimes a more modern translation has been added. Quotations from books on Buddhism are given whenever meaningful. All the sources mentioned may be found in the footnotes.

These footnotes also serve the purpose of clarifying H.P.B.'s remarks and they are of many types: alternative, translations, discussions about words and concepts, more modern views, sources not yet known in H.P.B.'s time, etc., etc.

The principal languages used as 'languages of Buddhism' are: Sanskrit, Pali, Tibetan and Chinese.

Sanskrit texts have been transcribed as found in Franklin Edgerton's *Buddhist Hybrid Sanskrit Grammar and Dictionary* (New Haven 1953, many reprints in Delhi). Pali texts have been transcribed in the manner that has been used by the 'Pali Text Society' for dozens of years.

In transcribing Tibetan texts, we have followed the method Turrell Wylie used in the *Harvard Journal of Asiatic Studies* (vol. XXII, 1959, pp. 261-7), under the title *A Standard System of Tibetan Transcription*.

The Chinese texts have been transcribed in accordance with the so-called Wade-Giles system, as is usual in most books on Buddhism. In a single case also the pinyin transcription has been used. Titles of Sutras are always in the pinyin.

The first three of the four languages mentioned above have been transcribed by a method that is regarded as almost definitive. Only the transcription of Chinese is still subject to alterations.

This is one of the reasons why in the present book all words and terms from those languages have been transcribed in the same way.

The longer footnotes H.P.B. added to her texts, are reproduced here within brackets.

At the end of the book one will find a bibliography of H.P.B.'s works, of the Buddhists texts and books on Bud-

dism used, as well as the dictionaries and other standard works that have been consulted.

A comprehensive index concludes the book.

Finally, I would like to express my thanks to those who have assisted in completing the present book, particularly (in alphabetical order) Willem Aandewiel, J. Henk Dubbink, Daniel van Egmond, Ronald Engelse, Jan Molijn, Aeiiso Raven and W. Emmett Small.

Henk J. Spierenburg

The Hague, May 8, 1991

1 Henk J. Spierenburg, *The New Testament Commentaries of H.P. Blavatsky*, San Diego 1987, p. vii.

2 H.P. Blavatsky's *Collected Writings*, vol. X, p. 347.

## THE BEST TEACHER

As we penetrate deeper and deeper, inwards and upwards, forever into its infinite veils, we find there is no limit or end to the study of Theosophy or Consciousness. The very gods, on their own level of Consciousness, study and live *theosophia*. Perhaps the only difference is that the gods have become the teachings, while we are still 'studying'. To consciously become like a god, to know their language, to confabulate with them, we must Become gods too. Hence it is important *what* we study. The Book of Nature is the best teacher. It is always open and inviting. By observation and by analogies we learn. By being 'impersonal', as is Nature, and by Being, by living the life of love, forgiveness, putting into practise the loftiest ideas of duty, *Dana*, and Brotherhood — we learn.

This has naught to do with the occult arts or psychic practises. Our Teachers, the Masters themselves, have drawn a definite and distinctive line between Theosophy and the Occult arts. Yet how often have these warnings been neglected. Study groups concentrating, for instance, on 'spiritual healing' are unwise. It is so-called occult art, the opposite of the Wisdom Teaching. Therefore they do harm. The genuine meaning of 'spiritual healing' is to 'Live the Life'. When we learn how to live, when we have become the very virtues our teachings aim at imparting, then truly have we healed ourselves, and then we can aid others to do so by pointing the way.

—Pervin Mistry

## SOUTHWEST DISTRICT NETWORKER

The above is the title of an occasional newsletter from the Southwest District Director, Roger L. Gemme, of the TS in America (49 Taormina Lane, Ojai, California 93023). We give here only selected paragraphs. — Ed.

## Sell Olcott?

To sell or not to sell . . . that is the question. Whether it is nobler to suffer the rising costs of . . . Yes, I have to say that



# *The Dream That Never Dies*



*Boris de Zirkoff  
Speaks Out On Theosophy*

THE DREAM THAT NEVER DIES!

Boris de Zirkoff Speaks Out on Theosophy

In this volume readers will find --  
as the cover of Boris de Zirkoff's  
magazine Theosophia declared -- a  
Living Philosophy for Humanity.

In this volume the compiler-editor of Blavatsky Collected Writings speaks his thoughts on the purpose of the great Theosophical Movement.

In these fifty selections from his bi-monthly Theosophia we find affirmations of a lifetime to those sound principles of the esoteric tradition for which he dedicated his life. His indebtedness to H.P. Blavatsky and to those who become his immediate teachers is unswerving and candid. Above all, his profound belief in Theosophy as the hope of the world is royally portrayed. Its flag waves high, as does his own unshakeable belief that the unrolling cycles will see a world accepting its basic ideas, uplifted and entering a new Dawn. This -- so clearly for him -- is the Dream that Never Dies.

Perhaps of special interest to readers old and new is Chapter VII, Autobiographical. "I was born", it begins, "on February 22, 1902, according to the (Russian Orthodox) church calendar. This corresponds to March the 7th of our own current calendar. Curiously enough our apartment in the very clean and nice part of St. Petersburg was right opposite the city jail...." --But that is only the beginning . . .

-----  
POINT LOMA PUBLICATIONS, INC.  
P.O. Box 6507  
San Diego, California 92166

Please send me ... copy(ies) of The Dream That Never Dies by Boris de Zirkoff, compiled and edited by W. Emmett Small. Illustr.. 242 pp, Lexitone, \$11.50. (Calif. res. add Sales Tax.)

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selling parts of the estate (American Section, Wheaton, Illinois) was considered as a means of easing our budget crisis. A report prepared by a local real estate firm was presented by John Abbenhouse at the board meeting complete with parcel maps and future projections. The board decided unanimously that in the present real estate market it was not the right moment for selling and even if it were we were not ready to engage in such "last resort measures" — property can only be sold once and the money then invested is subject to losses. So, for now at least, the idea of selling property is on hold.

### **The Theosophical Movement — Networking for Unity**

Networking is a term perhaps overused these days but which latterly has become helpful for us. Since the founding of the T.S. last century various groups of members have left the original body to form parallel theosophical organizations which they felt remained faithful to the teachings as presented by inner and outer founders. At various times attempts have been made to initiate cooperation and collaboration amongst these groups within the larger theosophical movement.

Over the past seven years a particularly strong and successful effort to network in this way has been made beginning in Southern California and spreading around the world. (Theosophists such as the editor of *The Eclectic Theosophist* might rightly claim such success to be the fruit of many decades of devoted groundwork going right back to Dr. Purucker in the thirties.) A number of interorganizational conferences have been held in a spirit of unity and celebrating our shared heritage. Organizing committees have increasingly been composed of members of various T.S. affiliations, and in the process many close friendships have been developed. Organizational stereotyping is broken and a magic blend of heart, head and spirit achieved. It seems that in today's world "organizations" don't come together... people do! We are the glue that holds it all together. The personal bonds that we form with each other create a mutual honor, respect and trust. These links of unity strengthen our work and increase the chances that we will meet the challenge before us. As we enter the next millenium our work will surely be characterized by this cooperation and by a sense of unity and shared destiny. We each bring our unique skills into the arena.

An outstanding networking conference was held last month in Pasadena, one which remains etched in the hearts of all who attended. Doreen Domb, of the Los Angeles Branch, reports, as follows:

***H.P. Blavatsky Centenary: "Keeping the Link Unbroken", May 4 & 5, 1991, Pasadena, California.***

"This is indeed the international year of Blavatsky! Throughout the world, including in the USSR, people are meeting to pay homage to H.P.B. on the 100th anniversary of her passing and to celebrate the gift of Theosophy she offered to humanity. The first weekend in May witnessed the coming

together in Southern California of theosophists from many countries (in person or through long-distance contributions) to express what H.P.B. and the Ancient Wisdom meant to them. A full house of over 250 people received warm welcomes before two packed days of activities — slide presentations, artistic displays, inspirational readings, papers, a theosophical publisher's panel, music... A potent magic seems to be in the air at a networking event and at this particular conference a genuine intimacy in sharing was achieved.

"What is meant by this? Just one example might suffice. All around the conference room, members' artwork was displayed — paintings, graphics and photographs. This marks a departure from past conferences where little artistic expression has been presented in a personal vein. Each artist/poet spoke to the audience individually and then as part of a panel about how theosophy inspired, enhanced and altered their creative visions. The audience was encouraged to get involved, and a lively exchange ensued. In fact the entire conference program sought to express the personal impact of theosophy. It sought to elicit an intimate sharing of the preciousness of the teachings in our lives, and conveyed a heartfelt feeling of gratitude to H.P.B. and her associates.

"Mention must be made of indefatigable networker and friend of all, Gene Meyer, who passed on in April of last year and to whom, along with Vera his wife, we really owe the seed idea for this conference. Gene was a vibrant spirit, a remarkable individual with an infectious sense of humor. We salute him and thank centenary committee members Vera, Alan Donant, Richard Robb, April and Jerry Hejka-Ekins, John and Nancy Coker, Will Thackara, and Brett Forray.

"The 1991 H.P.B. Centenary, and numerous others staged around the world continue to illustrate the timelessness and timeliness of the Ancient Wisdom. What H.P.B. steadfastly disseminated to the world continues to stand the test of time. The nature, the very essence of Theosophy, is that it knows not past, present or future. It simply has always been".

### **BOOK REVIEWS**

*Invisible Worlds and Their Inhabitants*, Esoteric Instructions No. VI, by G. de Purucker, Point Loma Publications, Inc. paper, 98 pages \$7.00.

Dr. de Purucker comments on Blavatsky's teachings about the cosmic element principles, the seven and the ten cosmic planes, the twelve classes of monads. "The 'soul', which is an aggregate entity just as a Monad itself really is, is simply the clothing or garment, the psychomental veil, of a Monad which is passing through that particular phase of its everlasting peregrinations through periodic time and hierarchical space."

These are complex commentaries, truths expressed in shimmering words that come as close as verbal structure can to the incredibly rich structure that exists in consciousness. "We, not as men, but as that fundamental within us — the

Monadic Essence — are the fruitage or rather the Children of Eternity; and furthermore we are, so to say, particles of the Boundless."

In the back of the book is a comprehensive index of the major ideas, the pages on which these ideas are discussed.

— *The Book Reader*, May/June 1991

*The Doctrine of the Spheres*, Esoteric Instructions No. VII, by G. de Purucker, Point Loma Publications, Inc. paper, \$7.00.

"*The Doctrine of the Spheres* comprises the entirety of the teachings dealing with the origin, structure, characteristics, attributes, life and destiny, of the Universal Solar System, with all the spheres — Solar and Planetary Chains — which belong to it."

Here are words on the substance side of Being, the mysteries of the twelvefold sun, the twelve sacred planets, life-waves and the inner rounds. The Sun: "The spirit of our Sun is surrounded by an army or crowd of godlings, young gods not as old as itself is." De Purucker tells us, "Buddha is the Sanskrit name for the planet Mercury, which the Greeks called Hermes, and the Latins Mercurius, and which many European peoples call Mercury."

*The Doctrine of the Spheres* and other volumes in the series form the inner teachings of H.P.B., the invisible doctrine of the spheres along with the visible. "Every mathematical point of being, therefore every atom of matter, every electron of every atom, every point of material substance, is simply a Monad passing through a temporary phase of its aeons-long evolutionary pilgrimage, this temporary phase being a manifestation as a particular of material substance." 129 pages with a full index of prime thought.

— *The Book Reader*, May/June 1991

*In Search of the Masters: Behind the Occult Myth*, by Paul Johnson, 1990; available from the author, 1408 Fenton St., South Boston, Virginia 24592; \$11.05 plus \$2.00 shipping.

(The following is a partial review from full review in *The American Theosophist*, July/August 1991).

... Paul Johnson, a librarian by profession and a Theosophist whose central interest seems to be the history of the society and particularly of the so-called "veiled years" in the life of Blavatsky, has explored an incredible number of avenues in his research on those years before she met H.S. Olcott and their collaboration in the establishment of the society began. The present work, comprising some 300 tightly-packed pages of print, including an extensive bibliography and voluminous end notes following each section, focuses not only on those "veiled" years, but more essentially on unraveling the mystery of just who were the historical personages better known in theosophical circles as Koot Humi, Morya, the Maha-chohan, etc. . . .

Perhaps the best statement made by Johnson appears on page 120, in his Epilogue to Book II: "To read this book, if it succeeds at all in its intention, is to acquire a profound respect for the endless mystery of HPB, Theosophy and the Masters. This requires rejection of all the simple answers . . ." And indeed there are no simple answers to the many mysteries involved, including that question that has vexed followers and detractors alike, "Who was HPB?" . . .

Finally, it must be said that in spite of the mass of historical data, interesting as it is in itself and fascinating to all who enjoy history and delight in mystery, something seems to be missing from this work. While it is evident that Johnson did not intend that "missing" ingredient to play any part in his work, for many it will be the one thing that matters: What, after all, is a Mahatma? HPB gave the answer to that question in her splendid article, "Mahatmas and Chelas", in Vol. V of *The Theosophist*, July 1884 (found now in Vol. VI of the *Collected Writings*): "A Mahatma is a personage, who by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of reincarnations during the process of cosmic evolution . . ." . . .

While Johnson has undoubtedly performed a useful service for theosophical historians as well as historians of Theosophy and the theosophical movement, the teaching itself will remain as a beautifully coherent and integrated system of thought, the highest philosophy and the grandest ethics our planet has known, and those who transmitted it must be acknowledged as Masters . . .

— Joy Mills, Director, Krotona School of Theosophy

## ITEMS OF INTEREST

### "Programme for the Future"

Under the above title *The Theosophical Journal* (official organ for the Theosophical Society, in England (Adyar TS)), in its July/August issue, carries important news about plans to sell the historic Headquarters Building on 50 Gloucester Place, and also the Theosophical Bookshop, amalgamate the two and "look for and acquire alternative suitable premises" perhaps in the Bloomsbury area. Also to "sell plots in Tekels Park as and when necessary to raise capital to cover the shortfall in carrying out this programme."

The 50 Gloucester building had become too expensive to run effectively, costing over the last four years L55,000 on just essential maintenance, and to refurbish properly would prove very costly.

The plan was presented by Ianthe Hoskins, General Secretary and Adam Warcup, Treasurer for and on behalf of the Executive Committee, and approved.

### Possibly a 'First'?

A Mr. Alan Bula of Hexhill-on-Sea, Sussex, writes (June 1991): "As my humble contribution to the HPB Centenary — and if enough people turn up! — I shall be running a

10-week reading-and-discussion class on *The Key to Theosophy* in Hastings, starting September 30, for the local education authority! Could this be a 'first' in England?" (Mr. Bula is a member of Correspondence Fellows Lodge, of which Mrs. Margaret Duncan-Miller is President.)

### *Energetic Downunder*

From John Cooper, of Bega, Australia NSW, we learn of some of his activities: "Apart from the nine weeks in New Zealand where I gave 27 lectures in 22 different venues, I have since lectured at the Australian TS Convention in Adelaide and returned to New Zealand in June for more lectures and workshops in Auckland, Wellington and Christchurch. New Zealand is a most beautiful country with fine TS Lodges and enthusiastic members. On a pro-rata population base it has just about the highest Theosophical membership of any country in the world. Also a great number of 'New Age' groups."

### *To Honor Helena Petrovna Blavatsky*

Mrs. Erica Lauber writes in *The Theosophical Journal*, July/August 1991 (TS in England): "On 18th and 19th May this year, about 150 members and friends drawn from all German-speaking Theosophical Societies in Europe assembled in the spacious hall of the comfortable Novotel Hotel at Elberfeld (near the Rhein) in Germany, to honor Helena Petrovna Blavatsky, 100 years after her passing . . .

"Why Elberfeld? It was here that the first German-speaking Theosophical Society was founded on 27th July 1884 at No. 12 Platzhoffstrasse, in the house of Consul Gebhard. The 'Theosophische Societat Germania', chartered by Dr. Hubbe-Schleiden from Hamburg. The moving spirit in and behind this Society was Mrs. Gebhard, who became a close friend of Mme. Blavatsky. The latter loved to stay here (the first time from 16th August 1884) where peace with warmly extended hospitality and benevolence surrounded her. Here she started writing *The Secret Doctrine*, and a plaque outside the house now reminds passers-by of this event.

"The 'Theosophisches Forum' (as this year's meeting was called, the third commemorative assembly of German-speaking Theosophists, Wurzburg and Frankfurt having been the previous ones) was a concentrated and fitting tribute to HPB's work; its inspiring spirit conveyed a sense of the continuing responsibilities, joys and struggles that awaited everyone, so that each one felt himself linked to everyone else near or far.

"The proceedings included a few moving tributes by erudite and deeply dedicated speakers, interspersed with lovely music and some guided discussion groups, with lively participation for all. The atmosphere seemed to build up to an almost palpable feeling of gratitude for HPB's self-sacrifice, and of wonder and humility in face of her herculean task of lifting a corner of the veil. Where would humanity be without her?

"The Forum's convenor, Mrs. Helga Rex, deserves very special thanks for her inspiring first and last words, which called for a re-dedication to Theosophy through continuing effort so as to fulfill HPB's wish: to keep the chain unbroken.

"None could leave this meeting without feeling in some measure that in HPB they — and we all — have a spiritual friend and master."

### *Theosophical Convention & Summer School, Bringham*

Its Directors, Irmgard Scheithauer and Renate Behrenbeck, sent "warmest and hearty greetings" signed by some 46 attending, with the following message: "Our Annual Convention with adjoining Summer School is held this year in commemoration of H.P.B., bringing to our hearts and minds afresh her message and work which she entrusted to all true advocates of Truth. Such a gathering with old and newly-gained friends is like a new beginning because each of us experience a spiritual and mental uplift from which arises a unified understanding that is so important to carry on the work intended by our Great Ones, and for that in the "tradition of Point Loma."

Mrs. Scheithauer also writes that for the Wuppertal HPB commemorative meetings honoring the centenary of HPB, her representatives took a new translation of *The Esoteric Character of the Gospels* (*Der Esoterische Charakter Der Evangelien* by H.P. Blavatsky; and *H.P. Blavatsky: und ihr literarisches Erbe*) *H.P. Blavatsky and her Literary Works*, the latter with many pictures of H.P.B. and where she lived at Landsdown Road, London, the Lamasery, 47 Street in New York; the house of the family Gebhard, in Elberfeld; and pictures of Boris de Zirkoff, Editor of *Blavatsky Collected Writings*.

### *The Centenary of H.P.B.'s Passing*

[And from our friend-translator, Alfred Sonnabend (six months in San Diego and six months in Durban, South Africa), come these notes:]

French and German publications have distinguished themselves by producing some outstanding articles on H.P.B. on the occasion of the centenary of her passing. *Le Lotus Bleu* (official organ of the French TS, Adyar) published a special issue in May 1991 containing in-depth analyses titled "The Sphinx of the 19th Century" by Salomon Lancry;

"Reflection on *The Voice of the Silence*" by Jean-Louis Siemons, and the text of an unpublished letter by H.P.B. to Madame de Barreau, written in French while H.P.B. was in France as the guest of the Count and Countess Gaston d'Adhemar in their Chateau Ecossais d'Enghien.

Its June/July 1991 issue reproduces a lovely sketch by, and the handwritten original French text of, H.P.B.'s Diary Notes made on the occasion of her first tete-a-tete meeting with her guru, the Master Morya. The text reads: "Nuit memorable! Certaine nuit au clair de lune qui se couchait a Ramsgate le 12 Aout 1851 lorsque je rencontreis M . . le Maitre de mes reves!! Le 12 Aout c'est Juillet 31 style russe jour de ma naissance — vingt ans! H.P.B." ("A memorable night! A certain night with a clear waning moon when at Ramsgate on the 12th of August 1851 I met M . . the Master of my dreams." — "12th August corresponds to the Russian July 31, my day of birth — I was twenty years old! H.P.B.")

The German magazine *Novalis* — Zeitschrift für europäisches Denken — a monthly “Magazine for European Thought”, concerned principally with the intellectual and spiritual legacy of Rudolf Steiner, published in May 1991, a series of lengthy articles on Madame Blavatsky and the Theosophical Society. Especially noteworthy is a detailed biography of Helena Petrovna Blavatsky by Andreas Terfort. Other articles are entitled “Zum Tag der Weissen Lotus” (“On White Lotus Day”) by Michael Bauer, “Mahatmas and Chelas” and an extract from a lecture given on the 18th of May 1907 by Rudolf Steiner about Madame Blavatsky titled “Aber was sie Grosses getan hat, wird bleiben” - (“Her Great Achievements Will Endure”). This particular issue of *Novalis* includes also a long interview with Helga Rex, a recent guest of the *Eclectic*, in which she discusses various aspects of the present-day Theosophical Movement.

*Le Lotus Bleu*, May 1991, also comments on Paul Johnson’s book *In Search of the Masters, Behind the Occult Myth*. In her writings H.P.B.’s references to the *Chaldean Book of Numbers* throw some interesting light on her early travels and studies. Her comments give one the impression that *Isis Unveiled* and *The Secret Doctrine* have not only Tibetan and Senzar but also Chaldean sources. And this would suggest that H.P.B.’s experiences in Sufi and Kabalistic milieux may have been as fundamental to her development as her contacts with Freemasonry and Oriental religions.

— A.S.

### “Theosophy 101”

Produced by John M. Abbenhouse of the Fieldwork Department of the TS in America, this is a 40-page booklet presentation on *The Secret Doctrine* intended to stimulate its study in a practical appealing way. Pages 13 through 20 cover the Three Fundamental Propositions of the SD, showing the basic conceptions on which the SD rests, with suggested ways to study them, quoting H.P.B. and Robert Bowen’s notes regarding what she said about them. Questions for the reader follow to stimulate their thought. Excerpts from the Preface of *The Voice of the Silence* are given and related to everyday theosophical life. At the end a letter states that — the aim of the booklet is to give a step-by-step approach to understanding the basics of theosophical metaphysics presented in the *S.D.* — (For further information write to Mr. John Abbenhouse, The Theosophical Society in America, 1926 North Main Street, P.O. Box 270, Wheaton, Illinois 60189.)

### *H.P. Blavatsky, H.S. Olcott, and the Master Koot Hoomi on Stage*

Yes, this was at the Cincinnati Playhouse in the Park throughout the month of June. William Metzger writes about it in *The American Theosophist*, July/Aug. 1991. “The occasion was the world premier of ‘The Mesmerist’, a play by Ara Watson focusing on a crucial turning point in the history of the Theosophical Society . . . ‘The drama centers around the visit of Richard Hodgson to society headquarters in Adyar, India, in 1884. Hodgson was seeking to ‘investigate’ Blavatsky’s paranormal skills, to determine on behalf of the British Psychical Research Society the veracity of her claims.”

Well, a bit of humor can often be refreshing and lead to good ends, as we are told that “Tessie Hogan, a veteran of Ohio regional theatre, plays HPB with vigor and humor,” and that “Betty Miller, who has had a number of Broadway credits, is the conniving Emma Coulomb.” (Other parts taken were of Colonel Olcott, Damodar Mavalankar, Richard Hodgson, Mahatma Koot Hoomi Lal Singh.) “While some errors of fact crept into the production,” concludes Metzger, “these did not distract from the effectiveness of the drama, or the fundamental accuracy of its portrayal of the principals. Blavatsky and Olcott are presented sympathetically and energetically, and this writer wishes the playwright well in efforts to take the play to New York.”

### Corrections

M. Armand Courtois, Sr. of Kapellen, Belgium, points out an error in our E.T. No.123, May/June 1991, p.9 first column. “In the last paragraph, 2555 BC should of course read 255 BC. A very minor point indeed, but it muddles up the argument. I suppose there is a special class of elementals called synthetically “the printer’s devil.” [Change that to “computer’s devil”!].

Another error: On page 11 of our July/Aug. *ET*, “The Spirit is Left to Starve” is mis-signed Wane Kell. It is an important paragraph taken from “Wizard Edition Notes to Max Heindel’s H.P. Blavatsky and the *Secret Doctrine*, p.9 of our *E.T.* Jan./Feb. 1991.

### NEW FROM POINT LOMA PUBLICATIONS, INC.

*The Buddhism of H.P. Blavatsky*, compiled and annotated by H.J. Spierenburg, 332 pages, with extensive Index, \$12.50.

*The Esoteric She: Articles on H.P. Blavatsky’s Life, Work and Teachings*, compiled and edited by Daniel H. Caldwell. Illustr. paper, \$5.00.

*The Way to the Mysteries: Insights into the Seven Jewels of Wisdom*, by L. Gordon Plummer, paper, 175 pages, \$7.50

The ancient School of Pythagoras had three levels of training and discipline for disciples: the exoteric, called the Outer Court; the School proper, for the advancing serious and dedicated students; and third, the Inner Court, the “Point of No Return,” for those worthy to enter the Holy of Holies.

Relating this to Man today we learn that every individual in the long journey of evolution can and should become his own Mystery School.

The steps along this Inner Pathway are through an understanding and actual living of theosophical teaching comprised in the Seven Jewels of Wisdom.



## FROM LETTERS RECEIVED

*G. van de Wygerd, Costa Rica* - We watch every week-night CNN world-news and some debates, and we are beginning to understand why so many young persons take drugs. Instead of abolishing the death penalty (DP) the US is planning to adopt a new Anti-Crime bill asking the DP for 51 crimes. This is contrary to the international trend and the UN. The US prison capacity has been doubled in the last ten years, holding the greatest number of prisoners per capita (1 million) of the free world, and now they wish to double it again...Losing the drug-war, spilling billions on war materials and star war programs while there are 10 million Americans without a home, and millions of infants under-nourished. Violence as entertainment, killing the code of the day, and declining level of education...And this all can happen in the richest nation on earth.

What our youngsters lack is an ideology. In this tiny country (Costa Rica) the level of education is certainly not lower than in the US, having more professionals per capita than in many 'developed' countries. Education is valued highly, and the people are definitely peace-loving. The youngsters have never seen any piece of war-materials in their lives, while their mothers all know that their sons and daughters will not die as 'soldiers'. From this nation we keep on working on spreading the idea of brotherhood. As a consequence the DP and the Military will become obsolete. Our schools should give both systems of learning -- the materialistic and the spiritual viewpoint -- leaving the ultimate choice to each student after having been exposed for many years to both.

Costa Rica, located in Central America, is a democratic nation since 1889. The death penalty was abolished in 1877, and the army since 1948. Costa Rica has signed, ratified and acceded to all human rights instruments of the United Nations. One of Costa Rica's Presidents, Dr. Oscar Arias Sanchez, was awarded the Nobel Peace Prize while in office. The inter-american institute of Human Rights and the inter-american Court of Human Rights are located in the capital San Jose, the University for Peace in Ciudad Colon.

## MOTION

This is No.XXIV of Kenneth Morris 'translation' of the famed "Meditations of Ssu-K'ung Tu."

Let me now liken Life to a whirling wheel:  
Let me now liken Life to pearls on a tray  
Rolling this way and that, and falling away  
As hands of Fate may tilt, as Chance may reel.  
These — yes! — the outward guise of life reveal.  
But Life! — there is Earth on her axis, Night and Day, And  
the Pole of *Heaven*, and the sweep of the Milky Way, to  
reveal the sweep of Life — and again conceal.

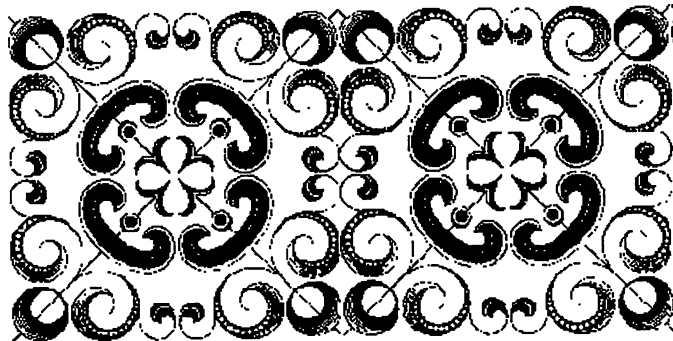
May I grasp the meaning of these,  
and be one with the Glory  
That surging swings through the vast and void of times  
An orbit of myriad years, primeval, hoary!  
Let me heed the stars  
with their infinite rhythm and rhyme!

This is the key to Life — our own Life's story,  
Revealed, concealed, imperishable, sublime . . .

## CONTRIBUTIONS

The following contributions have been received since our last reporting, and are hereby acknowledged with our warm appreciation:

\$50.00 (Emma B. Hoffman in memory of de Bremond B. Hoffman, "and to help a bit in the great work;"); \$2,500.00, Stanley Zurek estate, (Stanley lived at Point Loma from 1929 to 1942); L.S. \$200.00; R.B. \$30.00; M.H., \$5.00; A.K. \$5.10; L.M., \$32.50; R.K. \$50.00; C.L.T. \$5.00 (in memory of Irene Stashinski); D. McD. \$100.00.

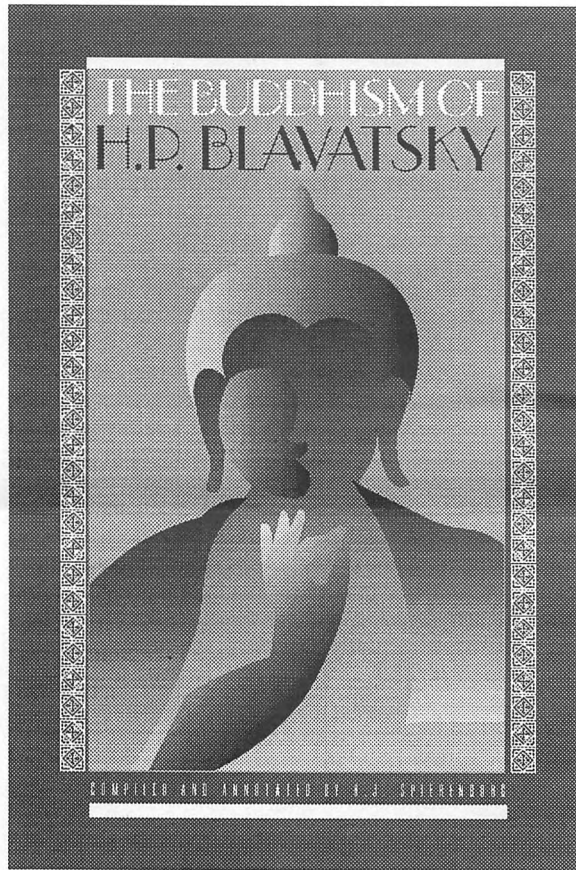




# The First Time in One Volume

**H**ere for the first time is a compilation in one volume of her perspective, both controversial and of stimulating value, for all interested in the Buddhist and Theosophic world view.

D.T. Suzuki spoke of Helena Blavatsky as "one who had truly attained," and praised her *Voice of Silence* as being "true Mahayan Buddhism." The Lama Kazi Dawa Samdup, who translated the *Tibetan Book of the Dead* with Dr. W.Y. Evans-Wentz, said Blavatsky's writings showed "...intimate acquaintance with the higher lamaistic teachings..." She and Col. Olcott, then President of the Theosophical Society, formally took Buddhist vows in Sri Lanka in 1880 much to the shock of



the Christian missionaries and colonial powers. This bold action by her, and Olcott's extensive networking initiated a cultural revival there revitalizing Buddhist values.

Throughout the late nineteenth and twentieth centuries, Blavatsky influenced prominent Buddhists of all kinds: From late nineteenth century Singhalese Buddhists who were her close associates, to the sixth Panchen Lama who in 1925 wrote an introductory preface to the Peking edition of her *Voice of Silence*, and more recently Christmas Humphreys, Bhikshu Sangharakshita, Alex Wayman, etc. Throughout the century, Blavatsky's Theosophic exposition of Buddhist thought has gained influence and respect.

The Buddhism of H.P. Blavatsky  
Compiled and Annotated by H.J. Spierenburg  
315 pp. approximately  
ISBN: 0-913004-68-5  
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